Racial Characteristics - 1932

MEADVILLE, PA.
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Yet there is, we think, a simple explanation, an explanation which makes it inevitable that the Indians presently should not come back to favor, though not necessarily to the detriment of the Negro influence.

Both the Americans and the Negroes have had importance in our art, music and literature, but in the beginning neither race was correctly valued. They were too new to our fathers. We saw the Negro through Foster's sentimental songs and we saw the Indian through the eyes of James Fenimore Cooper. Then came the intervening years, during which these sentimental attitudes were losing their holds upon the public. Now the Negro has been rediscovered. The country at large has learned that the Foster songs are not Negro at all, but that a far more powerful music exists in the spirituals. They have seen examples of the real Negro dances and the real Negro poetry.

It remains for artists to resurrect the real Indian also from the neglect into which he has fallen. He had art, music and strange customs worthy of permanent inclusion in the culture of his conquerors. That he is at the moment passe indicates only that we are getting ready to obliterate the old picture of him and recreate him in more interesting and believable guise.

One-Crop Indian Race Cultivated Only Tobacco And Let Food Go

Advertiser

A probably unique agriculture in which only one plant—and a drug instead of a food—was cultivated is described in a bulletin just issued by the Smithsonian Institution.

Montgomery Ala

This bulletin is the final report of an exhaustive study of the cultivation and use of tobacco among the Karuk Indians of Northern California, made by John P. Tarrington, Smithsonian ethnologist. The Karuks were essentially a nonagricultural people, subsisting on fish, berries, and acorns. Apparently it never occurred to them to cultivate or try to improve the plants upon which they depended to save them from hunger. But they took a species of wild tobacco growing on the hillsides, tended the plants scrupulously, and year after year selected for planting the seed of those specimens whose product was the "strongest." Thus they developed a distinct cultivated crop.

7/31/32

Tobacco was basic in the culture of these people, Mr. Harrington explains, entering into almost every aspect of life. Its significance was due to a peculiar psychological background which was explored by the Smithsonian ethnologist and which, he explains, is quite foreign to the white smoker. The thoughts of the Karuk, he says, were so filled with tobacco that it entered the names of places and individuals. Yet it never was smoked for pleasure, it was not considered as medicine or magic, and it never was personified.

"To the Karuk," Harrington says, "tobacco was merely and uniquely tobacco. The tube in which it is burned it to the Karuk mind an escapement from the boredom of life and an entrance to a world reaching out in various ways into the unknown. Only its strength was sought; and it was used only in the way to produce the most acute poisoning.

"Custom and superstition entirely guided its use. There was no question as to whether it was good or bad to smoke. Practically all men smoked, and at the same times and in the same way. Women who were not doctors never smoked. Women doctors smoked only because they were doing a man's job and must do as men did. Smoking by boys was prohibited. Smoking by youths was frowned upon. If prescribed custom made the use of tobacco a habit, there was never any talk of its being a habit and there was little individual variation.

"It is a curious fact that while the whites took over the material tobacco from the Indians, they took over with it no fragment of the world that accompanied it, and after all the generations which have elapsed since its introduction among them, it has woven itself scarcely at all into their psychology and mythology. Lady Nicotine is enshrined among the whites only as a drug, a taste, a habit, while the Karuk make tobacco a heritage from the gods, a strange path which juts into this world and leads to the very ends of magic."

The common practice, he relates, was for the smoker to fill his lungs with the smoke of this extremely strong tobacco. Sometimes even experienced smokers would faint momentarily. The Karuk description was that "it made him feel good all over his meat."

Tobacco was used, Harrington says, as a part of the day's routine, a token of friendship, an offering to the gods, a sedative, a sleep producer, an antiseptic, and a benumber of pain, especially the pangs of earache and toothache. It was also regarded as a poison or "help to medicine." It was smoked in this connection when one was in trouble which was considered due to the bedevilment of one's enemies.

The Karuk, Harrington relates, prepared two kinds of tobacco—one for themselves from the leaves, and one to be offered to the gods from the stems. The stem tobacco was considered quite inferior. It was smoked only by the very poor who must beg for their supplies. Yet it was considered good enough for the gods, as Harrington says, "with no belittling of the gods, but because it was the custom."

"The agriculture," Harrington says "consisted of producing potash for raising tobacco by burning logs and brush on the garden site some time previous to the sowing, of scattering the seeds at the right season, harrowing them in, weeding the plants, and harvesting leaves, stems and seeds with careful attention. They did not till the soil around the plants, which was unnecessary because of the custom of dragging a bush over the sown ground, and weeding."

The pipe generally was a hollow tube of wood sometimes with a soapstone bowl. In connection with the making of these pipes there is one of the few instances on record of an insect being used in the service of man. The usual procedure, Harrington says, was to ram the pith out of a stick of arrowwood, which provided a hole of the right size. "The Karuk," he says, "had the playful custom of letting a dried salmon beetle larva, plentiful about the houses, do this ramming instead of the men. The pith was soaked with grease and the grub was imprisoned in the bowl which was dug out early in the process of shaping the pipe for the reason that the wood is worked easier when green. Death or tunneling confronts the grub, who is tempted to do the latter, since the only place where he can find a bite of anything soft is at the one point where the pithy tunnel commences. The grub, if victorious, passes the pith through its 'body and comes out at the 'mouth end' of the pipe."

The "pipe of peace," Harrington says, was unknown among the Karuk, although they approached this in the "pipe of friendship." When smokers met on the trail it was the regular custom to offer each other their pipes. This was considered the same as a friendly embrace. But similar mutual smoking was not practiced when family feuds were patched up, nor when an agreement was made after a fight with another tribe. The puffing of smoke and tossing of tobacco to the winds was common in all pursuits where there was an element of luck, as in hunting and gambling. One of its uses in Karuk ceremony was "to prevent the voices of the singers from getting hoarse through the night."

N. Y. SUN

JUL 26 1932

On the Way to the Olympics

From Brewton, Ala., to Biloxi, Miss.—U. S. Route 331 to Pensacola, U. S. Route 90 to Biloxi—Pockets Full of Fish

By JEAN LYON

BILOXI, Miss., July 25.

THREE States in one day today—that is our record so far. And although they are all a part of my own native land, they have been like three foreign countries to me. In Alabama it was the blue black Negroes that impressed me. Alabama's colored folk do seem to grow blacker with every mile southward.

They look and dress much more like the traditional plantation Negroes of history and vaudeville than those further north. They ride by in mule carts, dressed in overpatched trousers and outlandish ginghams, holding bright-colored parasols over them.

They all seem to know how to carry bundles on their heads. One little girl, not more than 10, was almost hidden under a huge headpiece of laundry. A woman, wearing a straw hat, carried one small fish atop it, which was wrapped scantily in newspaper. It looks to me like a useful art. In New York, for example, one might, with training, learn to carry one's newspaper and pocketbook on one's head and leave the hands free for fighting crowds. It would be an easy way, too, to carry home purchases.

That was Alabama.

But Florida—the tiny part we went through—was different. No sooner had we crossed the State line than he saw a pseudo-Spanish villa advertising in large electric light bulbs one doctor's ability to cure "all chronic diseases."

It was like plunging from an old-fashioned garden into a modern business office. Spots in the business office looked a little worse for the lack of a boom. But the boom spirit is still there.

A Hot-Water Plunge.

We stopped at Pensacola, just to tip our hats to Florida's resort life and to the Gulf. But we moved on to Biloxi, Miss., for our first dip in the Gulf water, which proved to be so warm we could scarcely totter back to the shade of the car.

Biloxi is so attractive a town laid

out with its driveway along the shore front, and great houses with shady lawns lining the drive—that we decided to stay, despite the Gulf water. We found a room in one of the great houses, which opened on to a big, breezy porch, which, in turn, looked out upon the water, all for $1 apiece.

Biloxi has a typical cosmopolitan resort life. We have already met a family from Texas, a man from England and a youth from Seattle here. Real Biloxi natives seem rather scarce on the water front. We found one fishing. He was in his overalls, stuffing the fish into his pockets as fast as he caught them, which seemed to us very fast. He finally went off with two big pockets full of wiggling tails. For the visitors, many of whom seem to have become fairly permanent fixtures in the place, there are night clubs if they like them, yachting if they can afford it, swimming of a sort and plenty of good, hot sunshine in which to bask.

Dry Reeds.

On our way here we went over a low, flat uninhabited stretch of southern Mississippi. It was land that should have been marsh land, but had been thoroughly baked in this week's hot sun. It smelled of dry reeds, like an old cane chair in the sun.

All three of these States must have superhuman traffic cops. Never in my life have I seen such law-abiding pedestrians. When a traffic light turns red, they stand in regimented rows along the sidewalk until it changes to green. Even if there is not a car in sight, they come to attention at every red light. Little bells tinkle at most corners when the lights are changed. That gives the pedestrians a chance to relax in between stops.

Negroes Growing Lighter

NEGROES in America are becoming lighter in color, as a race, but a considerable range in duskiness of skin will always be found among them, says *Science News Letter*, a Science Service publication (Washington).

This conclusion, we are told, results from a study of assortative mating for color among Negroes made by Dr. Irene Barnes Taeuber of Mount Holyoke College, and presented before the Third International Congress of Eugenics. We read:

Little new white blood is now entering the Negro racial mixture in America, Dr. Taeuber stated. Nevertheless the race as a whole is growing lighter, due to crossings with the lighter-colored stock already in existence. The unmixed Negroes are a dwindling group; their percentage among parents at present is 29, as against only 14 per cent. of pure-blooded Negroes among the offspring.

"The American Negro population of the future will probably be more homogeneous as to ancestry," said Dr. Taeuber; "there will be a smaller percentage of unmixed Negroes, a larger percentage with half or more Negro ancestry, and a smaller percentage who pass as Negroes, but have more white than Negro ancestry. The segregation process operative in the inheritance of pigmentation will prevent the development of a population of one uniform hue."

Neither Hair Nor Skin is Evidence of Negro Blood, Says J. A. Rogers

Afro-American

Denies That Even in Africa Are Blacks Unmixed. "Anglo-Saxons" Who Colonized U.S. Had Many Bloods. Greeks, Egyptians and Jews Abroad Found with White Skins But Curly or What America Calls "Bad" Hair.

Baltimore Md

Editor, The AFRO: 12-24-32

With regard to the "New Harvard Treatise," mentioned in your issue of November 19, in which a certain fixed proportion of so-called white and so-called Negro blood has been assigned to certain individuals, the question that arises in my mind is how the respective proportions have been arrived at.

First, how can we be certain that the white ancestor was unmixed with Negro; and the Negro ancestor unmixed with white. The so-called races in America have been mixing for 400 years—whites and blacks and Indians were mating in what is now the United States before the introduction of slavery in Virginia in 1619.

Another fact: Blacks and whites had been mixing on the West Coast of Africa hundreds of years before the beginning of the American slave trade. All of the Negroes taken to America as slaves were not "pure" blacks.

* * *

Again, all the whites who migrated to America from Europe were not "pure" white. Negro slavery existed in most of the countries of western and southern Europe, not to mention the Negro invaders, and those European countries whose original inhabitants were Negroes. Negro slavery, for instance, lasted in England for 215 years, and the so-called Anglo-Saxon had considerable Negro strain when he arrived in New England and elsewhere. I have been able to trace "Negro" blood in most of the royal families of Europe.

So far as I can see, the basis of the argument of this treatise is the Southern dogma that there are two races in the United States. But what is the real fact? There is an American people, whose color is of all the shades between white and black, or black and white. No one can tell where white ends or where black begins.

I have seen here in Europe children born of fair white mothers to black Africans, and as I said in an article in the American Mercury, the child sometimes showed no trace whatever of white ancestry. Of course, it was lighter in color than its father, but it was to all appearances what is called a full-blooded Negro. Yet it was a mulatto, a fact of which there could be no doubt.

* * *

"Hair texture," says the article, "is regarded as a clear index to the amount of Negro or white blood." This, in my opinion, is not correct. If this study had been pursued in the British West Indies where the mixed bloods have a caste, more or less closed, I am sure other conclusions would be arrived at. I have seen individuals almost white in color and features with what they call in America "bad" hair. This is especially true of certain Greeks, Jews, and Egyptians, with a Negro strain. Besides there are individuals whose hair gets kinkier as they get older, like that of Alexandre Dumas, pere.

I showed the article to an anthropologist friend of mine here. He had a hearty laugh and added: "That may be anthropology in America, but it certainly isn't here."

I have always maintained that to get a true perspective on this question of miscegenation one must also study it outside of the United States, and best of all in Mohammedan lands. American anthropology so far as the Negro is concerned, usually starts out with the theory that there are two races in America with the result that it has about as much science in it as there is truth in the statement that "the man in the moon" is Judas Iscariot, hanging there for his sin.

The real facts on race mixing in America will not be given a hearing for a long time to come. The economic interests of the Southern whites are too involved in it for that.

Of course, I wish to make it clear that this is not a criticism of Miss Bond's book, as I have not yet had the pleasure of reading it.

J. A. ROGERS.
14 Rue de la Sorbonne,
Paris, France, Dec. 2.

Racial Characteristics-1932

Africa's Primitive Telegraph

The white man is justly proud of his conquest of time and space with the means of rapid communication he has devised, but centuries before the telegraph was perfected, or radio was dreamed of, the black tribesmen of Africa had developed a system of talking in code, a system still in use today and one amazingly swift and accurate. 5-26-32

Many white men have seen the drums which are the sending and relaying instruments of Africa's telegraph system, but none of them have been able to master the mysterious code language used in the sending of messages or to duplicate the skillful diversity of the drummers who devote their lives to learning the complicated code and the tricks of making the many sounds of this code understandable to their fellow men.

One of the most expert of African telegraphers, the chief drummer of the Ashantees, a tribe living on the Gold Coast of West Africa. As so many of his brother durmmers do, he uses two drums. The head of each instrument is tuned to a different pitch, which enables him to beat twice as many different sounds as he could on a single drum and makes it possible for him to send out his signals speedily and accurately. When atmospheric conditions are right the beating of the drums of this type can be heard as far away as fifteen miles.

Some years ago a scientist leading an expedition into the jungles of West Africa learned for himself how efficient Africa's primitive telegraph is. As his caravan approached each village he was met by a curious reception committee of blacks who knew his name, what he was doing in their part of the jungle, how many white men and native carriers he had with him, how long he expected to remain in the village and where he was going after he departed.

All this information, he learned, had been relayed far into the jungle by tribal drummers. In certain cases the news of his presence and purpose in a land seldom visited by white men traveled at the rate of 150 miles an hour.

The biggest of the telegraphic drums are made of specially selected tree trunks and are 12 feet long and five feet in diameter. The smallest of the drums can be carried under the arm.

Every tribal chieftain and sub chief has his private call. When he wants to send orders to his tribesmen, the drummer pounds out his private set of signals and then beats out whatever message the chief wants sent.

BURLINGTON, N. C.
TIMES

MAY 13 1932

OUR WORD "TOTE"

(From The Greenwood Index-Journal.)

The Greenville Piedmont in its local editorial survey recently referred to "our word tote" and says it is now in good society, now in the dictionary and so on.

The word has been in the dictionary with emphasis on the "been" as the little negro boy said when asked how long he had had a certain goat: "Us BEEN had dat goat."

A very interesting and important discussion of the errors of some lexicographers in the matter of "our word tote" may be found in the Southern Historical Association's magazine for July, 1904, in an article by Thomas L. Broun of Charleston, W. Va. Mr. Broun may be right and the dictionary maker all wrong or Webster may be right and Broun all wrong. That is a matter for further debate.

But anyway, Webster says that "tote" is a ngero word in use in the South and supposed to have been brought from Africa.

But Mr. Broun does not think so and study convinces that it is not a provincial and negro word.

Mr. Broun's thesis based on Worcester is that "our word tote" is from the Latin word "tollo," or from the Anglo-Saxon "totian."

Worcester says "tote" and "tolt" have the same derivation, from the Latin "tollo" or the Anglo-Saxon "totian" (leave off the combination if you prefer) and cites the legal term "tolt," which is an old English legal writ by which a suit in a lower court was removed to a higher court. That is to say, it was "taken up" which expression "taken up" is generally still used in the same sense.

Both the Standard and the Century dictionaries incline, and have for over a third of a century inclined to this view also.

Very few words, observed Mr. Broun, if any, have been introduced into the English language through Southern negroes.

"Our word tote" in ordinary usage means what a person can take up with his hand and remove from one place to another, either with his hands alone, or with his hands and arms or with his hands, arms and shoulders, or with his hands and on the back or with his hands and on his head. A negro may "tote" a watermelon or pail of water on his head. Remember the expression: "Let every man tote his own skillet." Then there is the "pistoltoter," an example being found in the report of a speech made by President Roosevelt in New York City on one occasion when a high wind lifted the president's coat tail and showed that the president had a pistol in his hip pocket at the time and he was therefore refered to by a Virginia editor as a "pistol-toter."

TELEGRAM

Tote Can

FEB 24 1932

White, Negro Skins Factors in Disease

Diseases which negroes may safely be said to have oftener or less often than whites solely because of the racial factor are only those diseases which depend on differences in the skin, Dr. Harry Bakwin of New York University and Bellevue Hospital College has found. For example, rickets-preventing ultra-violet light does not penetrate the negro skin as readily as the white skin, which explains why rickets and tetany occur more often in negro than in white children in temperate regions, Dr. Bakwin explains in a report in the current issue of "Human Biology."

"A second difference in the negro skin is its reaction to external heat," Dr. Bakwin pointed out. "When the external temperature is high, body temperature regulation is better in the negro than the white individual. This explains, in part at least, their greater ability to withstand high external temperatures, e.g., in stoke rooms, and the lower incidence among them of heat-stroke."

Another property of the skin, which is probably racial, may account for the comparative immunity of the negro to various skin infections, such as ervsipelas and boils.

Prof. Einstein and Racial Matters.

In a message to the "Crisis" (National Association for the Advancement of Coloured People, 69, Fifth Avenue, New York,—15c.), Prof. Einstein says:—

"It seems to be a universal fact that minorities, specially when their individuals are recognisable because of physical differences, are treated by the majorities among whom they live as an inferior class. The tragic part of such a fate, however, lies not only in the automatically realised disadvantages suffered by these minorities in economic and social relations, but also in the fact that those who meet such treatment themselves for the most part acquiesce in this prejudiced estimate because of the suggestive influence of the majority, and come to regard people like themselves as inferior. This second and more important aspect of the evil can be met through closer union and conscious educational enlightenment among the minority, and so an emancipation of the soul of the minority can be attained. The determined effort of the American Negroes in this direction deserves every recognition and assistance."

MINNEAPOLIS, MINN.
MORNING TRIBUNE

MAY 27 1932

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Cause Of Skin Pigmentation Is Discovered

—NEW YORK, June 16—The determining factor in pigmentary changes has been established, Dr. Bernhard Zondek, a Berlin professor, announced in a lecture at the Academy of Medicine, Fifth avenue and 103d street. Dr. Zondek has isolated a new hormone from the intermediate olbe of the pituitary gland, and he told of its relation to the puzzle of human coloring, particularly in the case of expectant mothers.

While he avoided branding the discovery as any determination whether children would be blondes or brunettes he said he had established that the new hormone has to do with pigmentary changes in the body and explained certain pigment changes in diseases where the middle lobe of the pituitary is involved. The new hormone is known as intermedin, and he believes that its study will enable medicine to account for discolorations in pigmentation of expectant mothers.

Dr. Zondek was the developer of the Ascheim-Zondek test, which since 1928 has made it possible to determine expectant motherhood within considerably less than a month, and he included in his address a resume of tests which led to establishing the function of the normone of the anterior lobe of the pituitary. By means of injecting solutions containing this hormone, he said, tests with rabbits and mice had succeeded in establishing the existence of pregnancy in as short time as 48 hours. The hormones of the anterior lobe of the pituitary are believed to figure in determination of such things as growth and sexual changes, but those of the intermediate with the esses of pigmentation, he indicated.

Dr. Zondek was the guest of honor at a dinner at 5 East 66th street given by the German Medical Society and the International Medical Club of America. Dr. Harlow Brooks and Dr. Alfred Plaut spoke briefly, welcoming him to America and praising his contributions to science.

Dr. Zondek prefers to speak in his native tongue and did so in his evening address, but when asked whether he is enjoying his stay in America smiled and exclaimed 'Fine. . . "

Study Of Children Among Cherokee Indians Of North Carolina Is Reported

A study of infancy and early childhood in the Cherokee Indian settlements scattered through the Great Smoky mountains of Western North Carolina has just been reported to the Smithsonian Institution by Dr. Frans M. Olbrechts, noted Belgium ethnologist.

Dr. Olbrechts, who took up an unfinished study by the late James Mooney of the Smithsonian staff, found primitive medicine, superstition, and magic still little changed in these mountain retreats.

Witches are respected and dreaded. A "witch" is not born with supernatural powers but must be endowed with these by the proper procedures immediately after birth. Twins offer favorable material.

The study is reported in the international anthropological journal, Anthropos.

"If twins are born and their parents intend to make witches out of them," Dr. Olbrechts reports, "no mother's milk is given them for 24 days. They are fed with the liquid portion of corn hominy, which must be given them only during the night. They must be kept rigidly secluded from all visitors during the same 24-day period. From then on a decoction of the bark of smooth sumac is drunk by the mother to make her milk flow abundantly and she nurses the children. The result has been obtained.

"The most astounding assertions are made as to the powers of these twin witches. They do not stop at flying through the air or diving underground. They can even walk on the sun rays. They can take on all human and animal shapes conceivable. Even when they are only a month old 'whatever they think happens.' If they are lying on the ground in their swadlings, crying for hunger, and their mother should happen to be eating and wishes to finish her meal before attending to them, her food will become raw again, as well as the food of all those who happen to be eating with her. If their mother is cooking a meal while they cry for her, and she does not heed them, the food she is preparing will never get done.

"When they have grown to be urchins and happen to be playing outside, all of a sudden they will come scampering in asking for food. If the mother says the food isn't ready it will never get done. But if she gives it to them straightway, even if she has only just put it on the fire, it will be ready to eat as soon as she hands it to them.

"They often go and play with the mythic 'little people,' with whom they can see and talk although they are invisible to everybody else. But wherever they go, and however long a time they are absent, their parents are never anxious on their account, knowing that they can mind themselves.

"When they are grown up they are most annoying individuals. They always know what you think and you could not possibly mislead them. What is worse, they can make you ill, dejected, lovesick or dying merely by thinking of you in that condition. A boy of twins so reared is a most successful hunter. A girl in this condition is expert at all woman's work. When she is preparing a meal she has but to think it done and it is all ready to be eaten. Making baskets, or gathering fruits, nuts, and vegetables mean no exertion for her.

"If twins have completed their 24-day seclusion they are more than a match for anything or anybody. The only means of preventing the community being annoyed by such undesirables is to thwart their bringing up during this time."

Dr. Olbrechts made a special study of the child-rearing and educational procedures of the Cherokee. Shortly after the child is born, he reports, it is carried about sitting asride of its mother's back. When little boys are four or five years old they start, under the supervision of their fathers or elder brothers, to make bows and arrows, and in a few weeks become remarkable marksmen. Little girls, at just as tender an age, assist their mothers and elder sisters with the household tasks.

"The children astounded me by their keen intellect," Dr. Olbrechts reports. "One six-year-old saw for the first time the train of a lumber company working in this district. When he came home he collected the empty tins of salmon and other canned food we had thrown away, with sticks and twigs built a bridge over a four-foot-wide rill, laid 'tracks' on it, and then with tins, sticks and pebbles made the most realistic lumber train imaginable, the locomotive with funnel, the trucks loaded with 'lumber.'

"When it comes to familiarity with their own culture these children are marvelous. At seven or eight they know more about the fauna and flora of their own district than one of our university graduates who has not made natural history his specialty. They know the dance steps and songs, are experts at making current artifacts, and if they were tested, on an equitable basis, I feel sure that they often would score higher than white children of a similar age.

"The games usually are imitations of the occupations of the grown-ups—hunting, fishing, dancing, and gambling. Swinging stands high in favor. It is not certain that this was introduced by the whites. I was told that the 'old people' used to get hold of a stout grape vine, securely entwined around the branches of a tall tree, on which, when it was cut off near the ground, they would swing vigorously."

The child is made to drink the water from the cave of the cabin, from where it falls in one continuous stream, in order that it may be a fluent speaker. There is a suggestion here, he points out, of the imitative magic of the European peasantry which may have been introduced by the whites.

Certain foods are used especially for children. Roots of the wild yellow lily are boiled and the decoction given the child in order to make it fat. A similar decoction made by boiling the strong, sinewy roots of the goat's rue is given to make them muscular. The children, he reports, have no distinctive dress.

The diet of the expectant mother is watched very carefully, Dr. Olbrechts reports. She can not eat rabbit, or the child will have ridiculously large eyes or sleep with its eyes open. If black walnuts are eaten the child will have a horribly broad nose. No animal can be eaten that has been shot, although there is no tabu against the flesh of a creature that has been trapped or clubbed to death.

She must not comb her hair backwards. Otherwise the child's hair will be bristly and unkempt. She must not see a corpse, unless this is absolutely necessary at the burial of some near relative. Then she must look upon the face of the dead person before anybody else present.

The prospective father must not dig a grave, or the child will be still-born. He must not have folds or dents in his hat. Otherwise the child will be born with dents in its head. He must accompany his wife whenever she leaves the cabin at night—probably, Dr. Olbrechts believes, because prospective mothers are generally believed among primitive people to be especially attractive prey for marauding night demons.

RACIAL STAMINA

THE physical and moral stamina of the Negro race has been demonstrated again by its remarkable patience throughout the economic adversities of the past three years. Striking observations of this were pronounced recently by prominent white citizens of Kinston, N. C. These men were, of course, speaking from experience in their own community, but what they said is probably true of Negroes in all parts of the country.

"Their attitude toward conditions is remarkable," declared Dal F. Wooten, retired banker and supervisor of community gardens. "One hears no complaints from them. They are more inclined to help themselves than whites."

Ralph Burgin, president of the Rotary Club, stated that begging whites thronged his place of business but he could not recall a Negro appealing to him for help. "White shoplifters outnumber colored ten to one," he said.

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Out of his inherent nature and from the experiences of his past, the Negro has acquired a moral and spiritual fortitude deserving of the highest praise given it by Messrs. Wooten and Burgin, of Kinston. It is clearly demonstrated here in the ten-to-one crime factor in his favor.

Cause Of Skin Pigmentation Is Discovered

—NEW YORK, June 16—The determining factor in pigmentary changes has been established, Dr. Bernhard Zondek, a Berlin professor, announced in a lecture at the Academy of Medicine, Fifth avenue and 103d street. Dr. Zondek has isolated a new hormone from the intermediate olbe of the pituitary gland, and he told of its relation to the puzzle of human coloring, particularly in the case of expectant mothers.

While he avoided branding the discovery as any determination whether children would be blondes or brunettes, he said he had established that the new hormone has to do with pigmentary changes in the body and explained certain pigment changes in diseases where the middle lobe of the pituitary is involved. The new hormone is known as intermedin, and he believes that its study will enable medicine to account for discolorations in pigmentation of expectant mothers.

Dr. Zondek was the developer of the Ascheim-Zondek test, which since 1928 has made it possible to determine expectant motherhood within considerably less than a month, and he included in his address a resume of tests which led to establishing the function of the hormone of the anterior lobe of the pituitary. By means of injecting solutions containing this hormone, he said, tests with rabbits and mice had succeeded in establishing the existence of pregnancy in as short time as 48 hours. The hormones of the anterior lobe of the pituitary are believed to figure in determination of such things as growth and sexual changes, but those of the intermediate with the esses of pigmentation, he indicated.

Dr. Zondek was the guest of honor at a dinner at 5 East 66th street given by the German Medical Society and the International Medical Club of America. Dr. Harlow Brooks and Dr. Alfred Plaut spoke briefly, welcoming him to America and praising his contributions to science.

Dr. Zondek prefers to speak in his native tongue and did so in his evening address, but when asked whether he is enjoying his stay in America smiled and exclaimed 'Fine. . . "

Study Of Children Among Cherokee Indians Of North Carolina Is Reported

A study of infancy and early childhood in the Cherokee Indian settlements scattered through the Great Smoky mountains of Western North Carolina has just been reported to the Smithsonian Institution by Dr. Frans M. Olbrechts, noted Belgium ethnologist.

Dr. Olbrechts, who took up an unfinished study by the late James Mooney of the Smithsonian staff, found primitive medicine, superstition, and magic still little changed in these mountain retreats.

Witches are respected and dreaded. A "witch" is not born with supernatural powers but must be endowed with these by the proper procedures immediately after birth. Twins offer favorable material.

The study is reported in the international anthropological journal, Anthropos.

"If twins are born and their parents intend to make witches out of them," Dr. Olbrechts reports, "no mother's milk is given them for 24 days. They are fed with the liquid portion of corn hominy, which must be given them only during the night. They must be kept rigidly secluded from all visitors during the same 24-day period. From then on a decoction of the bark of smooth sumac is drunk by the mother to make her milk flow abundantly and she nurses the children. The result has been obtained.

"The most astounding assertions are made as to the powers of these twin witches. They do not stop at flying through the air or diving underground. They can even walk on the sun rays. They can take on all human and animal shapes conceivable. Even when they are only a month old 'whatever they think happens.' If they are lying on the ground in their swadlings, crying for hunger, and their mother should happen to be eating and wishes to finish her meal before attending to them, her food will become raw again, as well as the food of all those who happen to be eating with her. If their mother is cooking a meal while they cry for her, and she does not heed them, the food she is preparing will never get done.

"When they have grown to be urchins and happen to be playing outside, all of a sudden they will come scampering in asking for food. If the mother says the food isn't ready it will never get done. But if she gives it to them straightway, even if she has only just put it on the fire, it will be ready to eat as soon as she hands it to them.

"They often go and play with the mythic 'little people,' with whom they can see and talk although they are invisible to everybody else. But wherever they go, and however long a time they are absent, their parents are never anxious on their account, knowing that they can mind themselves.

"When they are grown up they are most annoying individuals. They always know what you think and you could not possibly mislead them. What is worse, they can make you ill, dejected, love-sick or dying merely by thinking of you in that condition. A boy of twins so reared is a most successful hunter. A girl in this condition is expert at all woman's work. When she is preparing a meal she has but to think it done and it is all ready to be eaten. Making baskets, or gathering fruits, nuts, and vegetables mean no exertion for her.

"If twins have completed their 24-day seclusion they are more than a match for anything or anybody. The only means of preventing the community being annoyed by such undesirables is to thwart their bringing up during this time."

Dr. Olbrechts made a special study of the child-rearing and educational procedures of the Cherokee. Shortly after the child is born, he reports, it is carried about sitting asride of its mother's back. When little boys are four or five years old they start, under the supervision of their fathers or elder brothers, to make bows and arrows, and in a few weeks become remarkable marksmen. Little girls, at just as tender an age, assist their mothers and elder sisters with the household tasks.

"The children astounded me by their keen intellect," Dr. Olbrechts reports. "One six-year-old saw for the first time the train of a lumber company working in this district. When he came home he collected the empty tins of salmon and other canned food we had thrown away, with sticks and twigs built a bridge over a four-foot-wide rill, laid 'tracks' on it, and then with tins, sticks and pebbles made the most realistic lumber train imaginable, the locomotive with funnel, the trucks loaded with 'lumber.'

"When it comes to familiarity with their own culture these children are marvelous. At seven or eight they know more about the fauna and flora of their own district than one of our university graduates who has not made natural history his specialty. They know the dance steps and songs, are experts at making current artifacts, and if they were tested, on an equitable basis, I feel sure that they often would score higher than white children of a similar age.

"The games usually are imitations of the occupations of the grown-ups—hunting, fishing, dancing, and gambling. Swinging stands high in favor. It is not certain that this was introduced by the whites. I was told that the 'old people' used to get hold of a stout grape vine, securely entwined around the branches of a tall tree, on which, when it was cut off near the ground, they would swing vigorously."

The child is made to drink the water from the cave of the cabin, from where it falls in one continuous stream, in order that it may be a fluent speaker. There is a suggestion here, he points out, of the imitative magic of the European peasantry which may have been introduced by the whites.

Certain foods are used especially for children. Roots of the wild yellow lily are boiled and the decoction given the child in order to make it fat. A similar decoction made by boiling the strong, sinewy roots of the goat's rue is given to make them muscular. The children, he reports, have no distinctive dress.

The diet of the expectant mother is watched very carefully, Dr. Olbrechts reports. She can not eat rabbit, or the child will have ridiculously large eyes or sleep with its eyes open. If black walnuts are eaten the child will have a horribly broad nose. No animal can be eaten that has been shot, although there is no tabu against the flesh of a creature that has been trapped or clubbed to death.

She must not comb her hair backwards. Otherwise the child's hair will be bristly and unkempt. She must not see a corpse, unless this is absolutely necessary at the burial of some near relative. Then she must look upon the face of the dead person before anybody else present.

The prospective father must not dig a grave, or the child will be still-born. He must not have folds or dents in his hat. Otherwise the child will be born with dents in its head. He must accompany his wife whenever she leaves the cabin at night—probably, Dr. Olbrechts believes, because prospective mothers are generally believed among primitive people to be especially attractive prey for marauding night demons.

RACIAL STAMINA

THE physical and moral stamina of the Negro race has been demonstrated again by its remarkable patience throughout the economic adversities of the past three years. Striking observations of this were pronounced recently by prominent white citizens of Kinston, N. C. These men were, of course, speaking from experience in their own community, but what they said is probably true of Negroes in all parts of the country.

"Their attitude toward conditions is remarkable," declared Dal F. Wooten, retired banker and supervisor of community gardens. "One hears no complaints from them. They are more inclined to help themselves than whites."

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Racial Characteristics-1932

DAYTON, O.
NEWS

DEC 11 1932

British League Has Plans To Teach Drama to Negro; May Also Include Indians

BY JOSEPH GRIGG.

LONDON, Dec. 10.—In view of the notable cultural and educational stimulus provided by the growth in recent years of "folk drama" in numerous schools and communities throughout Great Britain, the British Drama league is now studying the possibilities of a development in the near future of dramatic teaching in the native schools of South Africa.

In an interview with this correspondent Geoffrey Whitworh, founder and secretary of the British Drama league, said they hoped to gain valuable information from teachers in Negro schools in the United States which would show them the lines along which they should work.

"Our studies are aimed at observing the Negro mind and how it is likely to develop," he said, "and we have two very valuable lines of approach. On the one hand there is the child Negro of Africa, who possesses undoubted dramatic talents of a high order, though as yet we know very little about them. On the other hand, there is the American Negro who is intellectually more grown up than any other Negroes of the world. If we can obtain sufficient information about the development of a dramatic spirit among the colored people of the United States we shall know better along what lines the teaching of drama among the African natives should proceed."

Mr. Whitworth said the British Drama league intended in the near future to send a representative to the United States and to various countries of the British empire to obtain information about local community drama and to give lectures to theater groups on the production and staging of plays. Among the countries which this investigator will visit will be South Africa, where he will study the drama of the native races.

Miss Mary Kelly, who is Mr. Whitworth's assistant and an authority on drama in the British dominions, told this correspondent that one of the stories which is most popular with South African natives is the life of Abraham Lincoln and the American civil war.

"Abraham Lincoln is a favorite subject for play-acting among them," she said, "probably because they have been taught in their schools that it was Lincoln who freed the slaves in America. But any great stories which they have been told are likely to be dramatized by them.

"The explorer Livingston is another of their heroes who frequently turns up in their dramatic performances. Bible stories also are very popular, though the natives are apt to give versions of them which relate to their own lives and bear a somewhat distant likeness to the original.

"The African natives have very few stories of their own, and those which they do possess are mostly concerned with animals. The cunning hare is generally the hero of these stories, and his cleverness is always rewarded with success. Incidentally, we believe that the tale of Brer Rabbit is only another version of this story of the hare."

Miss Kelly said that teachers in native schools are just coming to realize that they must take the African's own dramatic idiom as their starting point when they instruct the native children in play acting.

"There are many teachers in the native schools of South Africa who are keen on dramatics, but they are apt to approach the subject from the wrong angle. That is to say they try to teach Africans to act European plays, which is a thing that they are not yet as a rule sufficiently well educated to do.

"Their own native drama has not yet really advanced beyond the stage of dancing with a dramatic significance, and the whole idea of learning set parts and rehearsing is alien to them. If you tell them a story which appeals to them and allot them parts they will get up at once and act it. They improvise the dialogue for themselves.

"I have heard of cases where a play was rehearsed and then at the actual performance an entirely new set of people turned up to act in it.

"But if a teacher approaches the subject along the lines of the Africans' own dramatic idiom there is a real educational value in making them act plays. Instead of uncontrolled movements they learn discipline of the body, and in place of mere leaping about they are doing something which demands the use of their intelligence."

Miss Kelly said there is a certain religious significance to the dramatic dances of the tribal natives which is seen in their preference for holding them in the hours between sunset and sunrise, when they believe that the spirits come more into touch with man. Even among the better educated Negroes it has been noticed that while dramatic performances may go badly in the daytime, after dark the actors enter into them with more zest.

DES MOINES, IA.
TRIBUNE-CAPITAL

DEC 24 1932

NEGRO DIALECT.

To the Open Forum Editor:

I have been listening to broadcasts of plays and seeing and hearing movie and stage shows for a long time, but there are some things I can't quite understand. One of these is why persons who play the part of Negroes in these plays will insist on using that "befoh de wah" dialect found in Uncle Remus stories. You will listen a long time before you will hear Swedes, Irish, Dutch, or any other nationality portrayed like that unless it is in a comic sketch.

We Negroes do not feel that we are entitled to any more consideration than any other race or nationality when comedy or fun is the object, but we do resent this ridiculous use of that supposed-to-be Negro dialect when it is used in every type of play.

One would think that white people who go to school with Negroes and who see them every day would come to realize that Negroes speak a lot like the white people. The brogue of the southern white man and the southern Negro are the same and so it is in every part of the country.—**Allen Ashby, 1167 Eleventh st., Des Moines.**

DENISON, TEX.
HERALD

DEC 29 1932

THE REAL DIALECT.

A Boston man has written a Southern story for a current magazine, and it was not necessary for us to look up his name in the section called "Among Our Authors" to tell that he was not a Southerner. The story he wrote was supposed to be told in the negro dialect. It is very plain to be seen that this eminent Bostonian has been reading the comic strips (quite incredible for a man from Boston!) or attending a negro minstrel show. His dialect is the sort that blackface comedians employ in making their alleged wisecracks.

For instance, he frequently makes his characters say "you all" when addressing an individual. No one in the South does that. Neither do negro schoolteachers call girls "gals," nor say "I 'lows" and "dis am in yo' haht." The accent of the educated negro is very much like that of the Southern white man, only with softer intonations. The average illiterate negro speaks in a more pronounced patois, but the Bostonian who wrote this story never heard of it. The trick phrases of the minstrel stage are rarely used by the negro. It is next to impossible for a white man to put his actual dialect on paper, but if anyone can do it, such Southern writers as Roark Bradford, DuBose Heyward and Julia Peterkin, can. No writer who has never lived among the negroes, and heard them talk in their natural vernacular, need ever hope to catch the subtle shading which lends such charm to their gentle accent.